MINUTES,

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

Convened at Reedy River Meeting House, Greenville District, S. C. Friday, October 17, 1823.

THE Association Sermon was delivered by THOMAS BOMAR, (B. Hicks failing to attend,) from 1st Corinthians 2. chap. 7. verse. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God, ordained before the world, unto our glory."

Proceeded to read letters from thirty-two Churches, and enrolled the names of their delegates.

Voted in Drury Dobbins, Moderator, and James Whitten, Clerk.

Brethren Lancaster and Whitten, to arrange the business of the Association, by to-morrow.

After prayer by the Moderator, adjourned until to-morrow, 10 o'clock, A. M.

SATURDAY.—After prayer by the Moderator proceeded, when letters from corresponding Associations were called for, received a letter and minutes from the Bethel Association, but no messenger; from the Saluda Association, a letter and minutes, by the hands of their messengers, brethren Rector and Johnson; from the Mountain Association a letter and minutes, by the hand of their messenger, brother Laurence; from the Charleston Association, a letter and minutes, by the hand of brother Johnson, their Messenger.

Received a letter and packet of minutes from the State Convention, by the hand of brother Johnson their messenger; which letter contained a request for this Association to co-opperate with them in the State Convention. The subject was immediately taken up, when an answer to the same was deferred until our next Association.

On motion, agreed to have four Union Meetings in the Bounds of this Association, in the course of the next year; and that brethern Whitten, Lancaster, Padget, and Bailey, be a committee to ascertain when and where they shall be, and report on the same on next Monday.

Received a friendly letter and some other papers, by the hand of brother Lancaster, from the Board of Managers of the Baptist General Convention.

On motion, took up the business of the Association, as arranged by brother Lancaster and Whitten,

Query.—From Goshen-creek Church.

What shall be done with a minister who has been excommunicated from the privileges of the Church, and refuses to give up his credentials to a member of that church, when required in the name of the church, and by the authority of the same?

Answer.—After the Excommunication of a Minister from a Church, the church has no power over him, and therefore, has no authority to demand his credentials—But if the excommunicated minister should, under the sanction of his credentials, impose upon the community, he should be reported to the Association, which body would make proper mention of him in their minutes.

Query.—From the Cross Road Church.

Ought the Church of Christ to hold a member in fellowship, that believes in what is vulgarly called witchcraft; or practices any charms, or other idle means to remove what they call witchcraft?

Answered in the negative.

Agreeable to the request of the head of first Broad-river Church, agreed that our next Association be held there, which is about eighteen miles N. E. from Rutherford Court House, in North Carolina, commencing on the Friday before the third Lord's day, in next October.

On motion, appointed brother Lancaster to write to the Bethel Association, brethern Wilkey and Quin Messengers; brother Quin, to write to the Saluda Association, brethern Bomar, and Weathers, Messengers; brother Bradshaw, to write to the French Broad Association, brethern West, and Whitten, Messengers; brother Whitten, to write to the Charleston Association, brethern Gibson, and Hicks, Messengers; brother Gibson to write to the Mountain Association, brethern Dobbins and Padget, Messengers.

On motion, appointed brethren Quin, Bradshaw, and Camp, as a Committee to examine the Circular Letter; and to report on the same on Monday.

On motion, appointed brethren Dobbins, Bomar, Quin, and Camp, as a committee to examine corresponding minutes; and to report on the same next Monday.

Appointed brethren, Dobbins, Johnson, Rector, Bomar, Berry, and Ducaze, to preach on the Sabbath:

After prayer, by brother Quin, adjourned until Monday, 10 o'clock, A. M.

SUNDAY.—Four sermons were delivered to a numerous and respectable congregation, which we trust were not delivered in vain.—brother Dobbins, through indisposition, and brother Ducaze, for the want of time, failed to preach.

MONDAY.—Met agreeable to adjournment, after pr[illegible] by the moderator, proceeded to call for and read corresp[illegible]ing letters, all of which were read and received.

On motion, the committee on Union Meetings, report as follows: That the first be held at Zion Meeting-house, to commence on the Friday before the first Lord's day in February next; second at Concord, to commence on the Friday before the second Lord's day in April next; third at Wolf's Creek, to commence on the Friday before the third Lord's day in June next; and the fourth, at Friendship, to commence on the Friday before the first Lord's day in August next: and earnestly recommend the ministering brethren in each section, not to fail in attending the aforesaid meetings.

Appointed brother Bomar, to write our next Circular Letter, on the subject of Christian liberty.

The committee which examined the minutes of our sister Associations, report, that they find nothing worth noticing in our minutes.

The Circular Letter, which was prepared by brother Crocker, was presented and received.

Voted that brother Bradshaw, preach the next Association sermon, and in case of failure, brother Dobbins be prepared.

Received money for printing the minuites of this Association, and ordered that eight hundred copies be struck, and our Clerk superintend the same, and distribute them as is customary.

On motion, voted the thanks of this Association to the neighbourhood in which their conference has been held, for the kind and hospitable way, that they have been received and used, during their session.

After prayer, by brother Rector, Adjourned.

Circular Letter,

THE BROAD RIVER BAPTIST ASSOCIATION, TO THE CHURCHES IN UNION, GREETING:

BELOVED BRETHERN,

THE willingness with which you have received our former letters, and the satisfaction which you have expressed in what was contained in them, together with a desire for your peace and happines and the glory of God, are the motives we trust, which induce us to address you once more.

We have felt ourselves at some loss for a subject, as almost every subject that could give information, has already been touched on; nevertheless we as your council feel ourselves bound, to give you all the instruction that we are able to do.

We shall address you this year, on the manner in which a church of Christ should proceed in calling a pastor, or supply.

Secondly, shall say a few things, relative to the Ministers qualifications and call to the ministry.

Thirdly, the Minister's duty to the Church.

Fourthly, the Churches duty to their Pastor, or supply.

It will be necessary to say something respecting a Church, and what we are to understand by the word Church.

A Church is a distinct and separate body, called out of the world by Jesus Christ, who hath saved us and called us with an holy calling "II Timothy, 1. 9. verse, And professing faith in Christ have given themselves, to the Lord and to one another, by the will of God to be governed by a proper discipline, agreeable to the word of God, some of the passages relative to which we find in Phil. 1. chapter 2. verse. The church in thine house. Acts 2. verse church at Jerusalem, at Antioch, at Rome, Corinth, Philadelphia, Ephesus, Smyrna, &c.

As God has been pleased to bless his people, in the manner above described we have no reason to doubt but that he will still afford them every thing that shall be for their good and for his glory while on earth, a church of Christ being destitute of a Pastor, should in the first place be sensible of their destitute condition, and should remember, that God has promised to hear our prayers, and grant all their laudable requests; they should converse freely together with a desire that God would direct them in the right way, not doubting his promise, that, whatsoever they shall ask in Christs name, he will do it, John 15. chap. 16. ver. again, ask and ye shall receive. John 16. chap. verse. A church should be unanimous in their choice, of a minister, and the church should in some degree, know the minds of the congregation in general, that the church's choice, may be a blessing to them that are without, I Timothy, 3. chap. 7. ver. When the mind of the church is made up, of course it centers on one Preacher, (not on two or three,) then the church should make known their proceedings to the preacher, giving him a call, and at the same time, requesting the church where his membership is, to give him up; when these measures are taken by a church, and no striving one against the other but all engaged in prayer, there is no reason to doubt, but that God will give the preacher a weight of that people; and they will come together and be made a blessing to each other; although at the same time this church may have a preacher among them, yet they are not bound to have him as their pastor, if he is not their choice, for churches too often ordain a preacher for others, that they would not be willing to have themselves, which cannot be right. Agreeable to our promise in the method proposed we shall in the second place. say something relative to the call and qualifications of a minister of the gospel. From the information we have received from the word of God, we have no right to believe that God sends unconverted men to preach the gospel, a man must be a christian before he can be a gospel minister, he must receive that call which Paul speaks of, II Timothy 1. chap. 9. ver. who hath saved and called us with an holy calling; he must receive that faith, which the Scripture says, is the gift of God, Eph. 2. chap, 8. ver. he must then receive an inward and special call from God to the ministry, for no man taketh this honour to himself but he that is called of God, as was Aaron, Heb. 5. chap. 4. ver. he must feel it impressed on his mind that a dispensation of the gospel is committed unto him, and must feel something of the weight of that woe, pronounced against all those who refuse to preach when God calls, he must see and in some degree feel the awful state that sinners are in, he must have correct ideas of the plan of Salvation, through Christ: we think that a man with the above qualifications is one that God intends shall preach the Gospel, we are far from believing that God has sent all who bear the name of preachers, we see some who, if they have any correct view of Bible doctrine, have no gift to communicate it to others, so that their attempts to preach are not acceptable to christians, or sinners, we believe with Mr. Bennedict, in his history of the Baptists, wherein he says, churches are unfaithful with their members, where a member would come forward under a notion that he was called to preach, after proving him until all were satisfied that the man had not a gift to preach; rather than hurt his feelings they would set him forward. Some of us have seen something of the like nature and also heard some give their reasons, for ordaining a man that had not the gift of preaching, one would say that he believed he was a christian, another would say he is a very orderly man, a third that he is sound in the faith, a fourth, he means well; every christian should have all these qualifications, but we ask, if these alone, constitute a gospel minister? By no means, some men are so anxious to preach, and so full of self confidence, and not willing that any one should judge of

their gift but themselves, that they will be continually urging the church for licence, when they obtain them, the next is ordination, continually complaining of their cramps, when they obtain their end on that, the next is the care of churches, and if the church to which they belong or any other near them calls a pastor, they are affronted, because it was not themselves. A church should not be too hasty in ordaining preachers, although they may have a promising gift; Paul says, lay hand suddenly on no man, 1 Timothy 5. chap. 22. ver. we have seen some of the bad effects of such hasty proceedings in churches, some preachers, think that when they are ordained, they are equal with the Apostle Paul, for when they break through the common rules of Churches, in running into the limits of others, opening a door, preaching and baptising without the approbation of the church, labor with them they will tell you that Paul did so: Some need bits in their mouths to keep them back, whilst others, need a spur to push them forward, and it is a thing of consequence for churches to know when to use those instruments. Thirdly, the Pastor's duty to his flock—he should remember that God has committed to him a great charge, he should consider himself on Zion's hill, and that the Lord has set him there to watch for souls and feed the flock of God, taking the oversight, 1 Pet. 5. chap. 2. ver. to speak the things which become sound doctrine, Titus, 2. chap. 1. ver. and study to show himself approved unto God, 11. Tim. 2. chap. 15. ver. he should make himself acquainted with that discipline which Christ has established, that he may under God, afford the church every needful information, he should pray to God to enable him to make use of arguments that might prove effectual, in bringing sinners to Christ, he should consider himself the churches servant, 11. Cor. 4. chap. 5. ver, he should attend their stated meetings, in a word, he should be ready to serve the people of his charge as far as he is able.

We shall now come to the fourth and last thing promised, which was to say something relative to the duties of the church to their Pastor, first, they should stand by him in all or his difficulties, bear up his hands by their prayers, they should know those who labour among them, and are over them in the Lord, and esteem such very highly in love, for their works sake, 1 Theso. 5. chap. 12. and 13. ver. and should follow him as he follows Christ, and as he sows to them spiritual things, he should reap of their carnal things, see 1 Cor. 9. chap. 11. ver. which with a number of other passages, prove, that it is the church's duty to support their minister; but this with many other duties are too much neglected. Some people appear to think, that preachers and their families can live on the empty air, few are acquainted with the disadvantages and hardships that ministers and their familes labour under; Some members never contribute any thing, not even for the Lord's table, which is owing to Deacons neglecting their duty.

But as our limits admonish us, we shall conclude, beseeching you, brethren, to remember your Lord and Masters words. If ye love me keep my commandments. John 14. chap, 15. ver. again, be watchful and strengthen the things that remain that are ready to do, for I have not found thy works perfect before God. Rev. 3. chap. 2. ver. now may the Lord strengthen uphold and help you, to watch and pray always; live in love and peace, and the God of love and peace shall be with you. Farewell.

DRURY DOBBINS, *Moderator.*

J. WHITTEN, *Clerk.*

STATE OF THE CHURCHES.

Ministers names are in CAPITALS—Licenced Preachers in Italic—those marked thus *. were not present, a ——, denotes Churches which have no pastor.

CHURCHES.	DELEGATES.	Baptized	Rec'd by Letter	Restored	Dismissed	Excommunicated	Dead			
Buffalo	B. HICKS,* *Hugh Quin*, Smith Wilkins,	0	1	0	4	2				
Sandy-run	D. DOBBINS, David Beam, - - -	2	0	1	1	0				
Friendship	G. PHILLIPS A. CROW, B. Bearden,	17	2	0	1	1				
Green's Creek	JOHN BLACKWELL,* no return.	0	0	0	0	0				
Boilingsprings	——, no return - - - - - -	0	0	0	0	0				
Cedar-springs	——, Wm. Lancaster, D. Goteghlley,	6	1	0	2	1	2			
Green River	J. BLACKWELL, J. Ellenor, J. Waldrop, - - -	0	1	0	1	2	1			
Mountain Creek	——, Thomas Edwards, - - - -	0	0	0	2	0	0			
Buck Creek	Z. BLACKWELL, *J. Cantwell*, C. Cantwell, William Dobbins, -	3	6	0	3	13	2	1		
Long Creek	No return - - - - -	0	0	0	0	0	0	48		
Silver Creek	No return - - - - -	0	0	0	0	0	0	19		
Head of Enoree	SAMUEL GIBSON, *Robert Benson*,	8	1	0	0	0	0	43	1	25
Head of Tiger R.	JAMES WEST, Thomas Barton,	2	2	0	0	0	1	52	4	1 25
N. Catawba R.	No return	0	0	0	0	0	0	22	4	0
Providence	JOSHUA RICHARDS, Jos Crainp, S. Morgan, - - - -	0	1	0	6	3	1	77	1	1 50
Elbethel	——, Joseph Guyton, - - - -	0	0	0	0	0	1	25	4	0 50
Concord	——, Joseph Green, *Alford Webb*,	0	0	1	0	0	0	46	2	0 97
Smyrna	——, Samuel Parks, Thoms Carlton,	0	0	0	2	0	1	23	1	0 75
Double Springs	——, Samuel Styles, Wm. P. Pool,		0	0	0	0	2	15	2	50
Gowcher Creek	——, Solomon Crocker, - -		1			1		85	3	1 40
Union	No return - - - - -							19	4	
Antioch	GEORGE WILKEY, James Allum,	4	1		2		1	55	1	1
Mount Richama	FIELDS BRADSHAW, - - -	3	1		2	2		73	3	75
Zion	——, Samuel Bailey, Wm. Coventon,	8	2		4	2	4	87	1	1 50
New-hope	J. PADGET, Jeremiah Webb, Ambrose Christopher, -	2	3	2		1		43	1	1
Bethleham	THOMAS BOMAR, John Chapman, Enoch Underwood, -	2	2		3	3	1	157	3	2 75
Pacolet	J. CROCKER, ISAAC M'KESSICK, - - - -		2	1	1			54	3	1
Holly'springs	——, John Wilkinson, Wm. Beshears,					1	1	32	2	1
Wolfs Creek	HUGH HENDERSON, *William Hannon, William Chistopher*, Wm. Turner, - - - - -		1		4	1		49	3	1
New prospect	——, Robert Bullington, Wm. Wilkins,	1	6					49	4	1 6
Washington	ISAAC LEMMONS, John J. Reynolds, Jesse Rheams, -							36	4	1 18
Cross Roads	——, John Whitten, James Whitten,		3			1		31	1	1
Macedonia	JONATHAN GECTHRY, James Land, William Thomas, -	1	1		3	5		88	2	1
Philadelphia	——, Robert Page, Elijah Smith,		1		1	2		29	2	1
Bethesda	THOMAS WEATHERS, Jas. Haney, Anthony Crocker, -		4		3	3		57	1	75
Head First R.	——, Henry Petitt, - -		3	0	1			55	3	75
Camps Creek	——, Lewis Jones, David Humphreys,						2	30	2	1
	Total,	53	45	5	40	44	21	2093		139

MINUTES

OF THE

BROAD RIVER

Baptist Association,

CONVENED AT HEAD OF FIRST BROAD RIVER,

FRIDAY, OCTOBER 15, 1824,

AND DAYS FOLLOWING.

YORKVILLE, S. C.

PRINTED AT THE PIONEER OFFICE, BY P. CAREY,

1825.

STATE OF THE CHURCHES.

Ministers' names are in SMALL CAPITALS; Licensed Preachers *Italics;* those marked thus * were not present, † denotes urches which have no pastor.

CHURCHES.	DELEGATES	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Exc'municated.	Dead.	Members.	Sunday	Contributions.	
Buffaloe,	BERRYMON HICKS, *Hugh Quin,*	0	0	0	1	1	1	97	4	3	25
Sandy Run,	Drury Dobbins, David Beam, John Huckaby, *Thomas Moreland,*	3	1	2	0	1	0	178	3	2	
Friendship,	GABRIEL PHILLIPS, ABRAM CROW B. Petit, J. Gilbert, Jas. Richardson,	1	13	0	2	1	0	162	1	3	
Green's Creek,	JOHN BLACKWELL,							42	1		
Boiling Spring,	*No return.*							45	2		
Cedar Spring,†	James W. Cooper, Robert White,	0	1	0	0	0	1	68	4		
Green river,	*No return.*							40	2		
Mountain Creek,†	Thomas Edwards, John Bradley,	0	0	0	4	0	1	34	3	1	
Buck Creek,†	*Jacob Cantrell,* Whitney Hynes,	0	1	0	5	4	1	127	3	1	
Long Creek,†	Samuel Hawkins,	4	4	0	1	3	2	45	3		75
Silver Creek,	JOSHUA HALL, William McDaniel,	0	0	0	0	0	0	15	4		60
Head Enoree,	*No return.*							46	1		
Head Tyger R.	JAMES WEST, Thomas Archer;	2	1	0	0	2	0	53	4		87½
North Catawba R.†	*William Bradshaw, Thomas Craig,* Samuel Craig,	16	3	2	5	2	2	32	4		50
Providence,	*No return.*							77	1		50
Bethel,	*No return.*							25	4		50
Concord,†	ALFRED WEBB, Abram Green,	1	0	0	4	0	0	44	2		75
Smyrna,†	Thomas Carlton,	0	0	1	1	1	0	22	1		50
Double Springs,	*No return.*							25	2		
Pleasant Creek,	*No return.*							86	3		50
Union,	*No return.*							19	4		
Antioch,	GEORGE WILKIE,	2	1	0	0	1	1	56	1	1	
Mount Ruhamah,	FIELDS BRADSHAW, Wm. Bandy,	2	2	0	2	0	1	70	3		75
Union,†	Wm. Covington, Samuel Bailey,	0	1	0	0	2	0	81	1	1	50
New Hope,	JOHN PADGETT, Aaron Beggerstaff, Ambrose Christopher,	3	3	0	3	0	0	40	1	1	
Bethlehem,	THOMAS BOMAR,* Thomas Tindsley,	0	2	0	4	2	0	153	3	2	95
Pisgah,	*No return.*							54	3		
Bay Spring,†	John Wilkerson, Wm. Beshears,	1	0	1	1	0	0	31	2		87½
Wolf's Creek,	*William Hannon,* Thomas Grogan, HUGH HENDERSON,*	0	4	0	8	2	3	44	3	1	
Mt. Prospect,†	Robert Bullington,	0	2	0	0	1	0	48	4	1	12½
Bullington,	ISAAC LEMONS,* John J. Reynolds,	0	0	0	4	0	1	30	4	1	
Cross Roads,	*James Whitten,*	0	1	0	3	1	1	28	1		87½
Macedonia,	JONATHAN GUTHRIE,	1	2	0	1	1	1	86	2		50
Philadelphia,†	James Rainwaters, Moses H. Smith	0	2	0	1	0	1	29	2		57½
Pisgah,	THOMAS WEATHERS,* James Haynes, *B. T. Kerby,**							57	1		87½
Old first B. R.†	Henry Pettet, sen. Henry Pettet, jr	1	1	1	0	2	1	54	3		62½
Brown's Creek,†	Lewis Jones,	0	0	0	1	0	1	34	3	1	
Mine,	ZACHARIAH BLACKWELL,							29	4		50
		37	45	7	51	26	19	2236		33	97½

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MINUTES, &c.

The Association Sermon, agreeably to appointment, was delivered by Elder Fields Bradshaw, on John xx 17. *Jesus saith unto her, Touch me not; for I am not yet ascended to my father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

By reason of high waters, only thirteen churches presented themselves, by letter and delegates. Appointed B. Hicks, Clerk *pro tem.* After singing and prayer, adjourned until to-morrow, 10 o'clock, A. M.

SATURDAY.

Met according to adjournment, and, after the usual devotion by the Moderator, proceeded to receive letters and delegates from several other churches. Formed the association by electing Elder Drury Dobbins, Moderator, and B. Hicks, Clerk.

Appointed the Clerk to arrange the business of the association.

State line church made application for admission into our union, and was cordially received. Received corresponding letters from sister associations, as follows:—From the French Broad, a letter and minutes by their messengers, Elders Humphrey Posey and Joseph Byars. From the Bethel, a letter and minutes. From the Saluda, a letter and minutes. And from the Mountain, a letter and minutes by Elder Reuben Coffee, messenger.

On motion, read the rules of decorum.

Query from Cedar spring church. Is it consistent with the gospel, to preach missionary sermons on Sunday at the association, for the purpose of collecting money?

Answer. As this association hath ceased to be a missionary society, we therefore expect no missionary sermons in future, or public collections for missionary purposes on Sunday.

The answer to the request of the South Carolina State Convention, to join them, &c. deferred until this association, is now taken up and given in the negative.

Resolved, That this association set apart the second Wednesday in November next, to be a day of humiliation and prayer, for God's blessing on his churches, and success of his gospel among us.

On motion, the following brethren were thus appointed, to wit: B. Hicks to write to the Bethel Association, himself and Elder D. Dobbins, messengers. Hugh Quin to write to the Saluda Association, himself and Elder Gabriel Phillips, messengers. James Whitten to write to the French Broad, himself and Elder James West, messengers. Elder Fields Bradshaw to write to the Mountain, himself and Elder Alexander Abernathy, messengers.

Elders D. Dobbins, J. Whitten, H. Quin and B. Hicks, a committee to examine corresponding minutes, divide the same, and inspect the circular letter. The same committee to appoint four union meetings, as follows: The first to convene at Mount Ruhamah, on Friday before the third Sunday in February. The second to convene at Providence, on Friday before the first Sunday in April. The third to convene at New Prospect, on Friday before the fourth Sunday in July. The fourth to convene at Mountain Creek, on Friday before the fourth Sunday in August.

Our next Association to convene at Buffaloe meeting house, York district, South Carolina, on the Friday before the third Sunday in October next.

Voted, that Elder Joel Blackwell preach our next Association sermon, and, in case of failure, Elder D. Dobbins be prepared. Agreed that Elder B. Hicks write our circular letter for next year, and the subject to be, *The signification of the ordinance of Baptism, and what it seals to its proper subjects.*

Voted that four sermons be delivered to-morrow at the stage.

After solemn devotion by Elder G. Phillips, adjourned until Monday, 9 o'clock.

SUNDAY.

The congregation was large and attentive; the preaching energetic and impressive; consequently we have a strong hope that much good is done in the ordinary way of salvation.

MONDAY.

Met according to adjournment, and after singing and prayer by Elder H. Posey, proceeded to the business of the day.

Those appointed to write corresponding letters, presented them, they were read and approved.

The circular letter prepared by Elder Thomas Bomar was read and approved. The Committee appointed to examine minutes from the sister associations, report that they do not find any thing that should be recorded in our minutes.

Collected money for printing the minutes of the association, and agreed that Seven hundred copies be struck and divided as usual. B. Hicks to superintend the same.

Resolved, That the thanks of this association be given to the people of this vicinity, for their kind attention and good treatment.

It is with regret, we announce the death of our Worthy Brethren William Lancaster, and William Davidson, who are gone to join the general association of glorified souls, where congregations ne'er break up and Sabbaths have no end.

After singing and prayer adjourned to the time and place above named.

DRURY DOBBINS, *Moderator.*
BERRYMON HICKS, *Clerk.*

THE BROAD RIVER BAPTIST ASSOCIATION, TO THE CHURCHES THEY REPRESENT, *GREETING;*

BELOVED BRETHREN.

The subject on which we have thought proper to address you this year, is that of Christian liberty: a subject which you will discover is of great importance, if you consider the great price with which it was purchased, viz. the precious blood of Christ! For when we speak of Christian liberty, we mean a liberty peculiar to Christians, that is, a liberty to which none but Christians are entitled. You will observe, Brethren, that the term, liberty, is in its meaning, very copious; embracing a variety of ideas, and consequently is liable to misconstruction. We shall, therefore, through the whole of this address, speak of liberty and freedom, as being synonymous terms. These things being premised, we proceed to state, briefly, in the first place, what we understand by the term, Christian liberty; and secondly how that liberty may be abused. First, our blessed Lord speaks of the state of wrath and condemnation in which sinners are by nature in a state of slavery to sin. John viii. 34. "Whosoever committeth sin is the servant of sin. Consequently to be delivered from the guilt of sin, may be considered Christian liberty. For Christ says, "If the son therefore shall make you free, ye shall be free indeed." John viii. 36. And the Apostle Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2. Furthermore, by Christian liberty or freedom, we may understand, freedom from the wrath of God, and the curse of his law. For the Apostle saith, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Much more to the same purport might be said: as freedom from the sting of death—victory over the grave, &c.—but our limits forbid us to proceed.

The liberty of which we have been speaking was common to the saints, under the Old Testament dispensation, as well as under the New. But under the dispensation of the New Testament, Christ hath greatly enlarged the liberty of his Church, by delivering them from the yoke

of the ceremonial law. To this subject the Apostle evidently alludes when he says, "Stand fast therefore, in the liberty wherewith Christ hath made us free." Gal. v. 1. Our blessed high priest has freed us from those numerous ceremonies to which the Jewish Church was subject.—Those ceremonies having received their accomplishment, in him, and he having entered into heaven, where he lives and pleads his own merits in behalf of his Church. To this subject the Apostle evidently alludes, when he says, "Seeing then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession." Heb. iv. 14. Christian liberty further consists in a privilege to use, and enjoy (in a lawful manner) those temporal blessings which God has provided for mankind in common—such as eating, drinking, &c. together with all the *real* or *lawful* enjoyments arising from the nuptial, or social life.

Having *briefly* stated what we understand by Christian liberty, we come, Secondly, to speak of the way in which that liberty may be abused. 1st. When professors of Christianity, indulge in the practice of licentiousness, or sin of any kind, they abuse Christian liberty, as is evident from the words of the Apostle; for in the epistle to the Gallatians he speaks thus: "For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another." Gal. v. 13. For although the saints "are not under the law, but under grace;" yet they have not liberty to transgress the law, nor can they transgress it without chastisement. Rom. vi. 13, 14. Heb. xii. 5, 6, 7, &c. If under the consideration of having been freed from the guilt of sin, the condemnation of the law, &c. and placed in a state of justification before God, through the merits of the atonement of Christ; we indulge in the neglect of any of those duties, which are enjoined on us as Christians; we, in that case, abuse Christian liberty. If the Christian lives in the neglect of prayer, and of the sacrament of the Lord's supper, he abuses Christian liberty—For Christ hath not freed his people from the curse of the moral law, and from the yoke of the ceremonial law, to indulge them in a slothful, or careless neglect of the ordinances of his gos-

pel. "But now being made free from sin, and become servants to God," &c. Rom. vi. 22. So that if we are free from sin, we are the servants of God; and we cannot be the servants of God except we serve Him; nor can we serve Him, in the neglect of His ordinances—So we see that we are not at liberty to neglect any of those. — And we have reason to believe, if we are willing to indulge ourselves in sin, or in any respect, to neglect the duties of religion, that we are yet under sin, however highly we may endeavor to flatter ourselves to the contrary. Indeed, we have no right to claim the promises of the gospel, if we indulge in sin, and thus abuse our liberty. For our blessed Lord says, "He that hath my commandments and keepeth them, he it is that loveth me." John xiv. 20. Again—"If a man love me, he will keep my words; and my Father will love him," &c. Thus brethren, we see, that although Christians under the gospel, are freed from the ceremonies of the Jewish law, from the condemning power of the moral law; and have liberty to come to the throne of grace, and plead the merits of their blessed high priest—yet, they have no liberty to sin. And should any, under a notion that they are not under the law, but under grace, take the liberty to neglect the ordinances of the gospel, or to indulge in sin; let them know, that they are abusing Christian liberty, wounding the cause of their blessed Redeemer, the feelings of their pious brethren, and are bringing darkness on their own minds, and must finally answer for such conduct, to God.

"And now, brethren, we commend you to God, and to the word of his grace;" praying that He may give you grace to rightly appreciate your liberty as Christians.—FAREWELL.

DRURY DOBBINS, *Moderator.*
BERRYMON HICKS, *Clerk.*